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● 257

3. Children's angling (ngǎk IV)

224

Ntum and Fang boys catch small fish with tackle made of porcupine quills. The quills are broken off near the top and are held together in the form of a hook by means /111/ of the firm root fibers of the Aracea Rhctophyllum mirabile N.E. Brown (ndé's IV, kīēs IV).

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4. Fishing tackle (nlǒ'b I)

The Jaunde know tackle similar to ours, consisting of a line, pole, hook, and floater, and according to information provided by my Jaunde, it was in use even before the Whites arrived. The tackle of the Fang and Ntum (Fig. 59) is considerably different; their hook is held down on the river bottom by means of a stone fastened to the line. In former times they also had a floater but more recently this has for the most part been given up as useless. With the line in his hand, the angler crouches on a raft or canoe that lies hidden in the bushes by the bank. Worms are used everywhere for bait.

5. Rope tackle or hanging tackle (ekēle nlǒ'b, elūn
nlǒ'b)

This differs from the tackle just mentioned only in that the line is attached to a liana rope stretched across the river. It hangs in the water, held in place by the stone which acts as a sinker.

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6. Spearing and shooting

The Pangwe spears larger fish from the river bank or from a tree trunk lying in the water, or he shoots them with a gun or a crossbow. By the way of a postscript I shall also mention the fact that in shallow water fish are killed with the cutlass.

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2. Hand noose or draw noose (nsũm)

The ground noose, (ašĩma-o-si) (o-si = below), Figure 72, is set especially on the trails of the dwarf buck, Neotragus batesi Winton (odžile). It is fastened to a cross beam (a) resting on two well-concealed forked props (b). Other victims of the ground noose are gallinaceous birds (guinea fowl, francolins) and the night rail (Himantornis).

With great skill a whole number of noose snares are set in trees whose fruit is a popular food of birds, especially the Afzelia africana Smith (ovõn). Such snares are called ašĩma-o-jõ'b (o jõ'b = above) and draw tight by themselves. Hornbills and the blue touraco, Corythaeola cristata Vieill. (kũ'nũk IV) are the main victims of this trap. Now and then a long-tailed monkey is also caught in it. /125/

The hand noose for parrots (nsũm I), which is made of rattan string, is quite different from the previous two snares. It consists of a loop around a branch to which one end is tied while the other end extends down to the ground where a man holds on to it and pulls as soon as an animal sticks its head through the loop. The parrot is pressed against the branch and /Fig. 72 appears here in the original text/ can be seized. This parrot noose is especially used in the dense foliage of the Myrianthus trees (mang'ame III Fang, engũkũm Ntum, Jaunde), which are perfectly suited for hiding and whose fruit is favored by parrots. Catching parrots is mainly an occupation for boys, but adults also amuse themselves at it.

6. Draw traps

(a) Ground draw traps

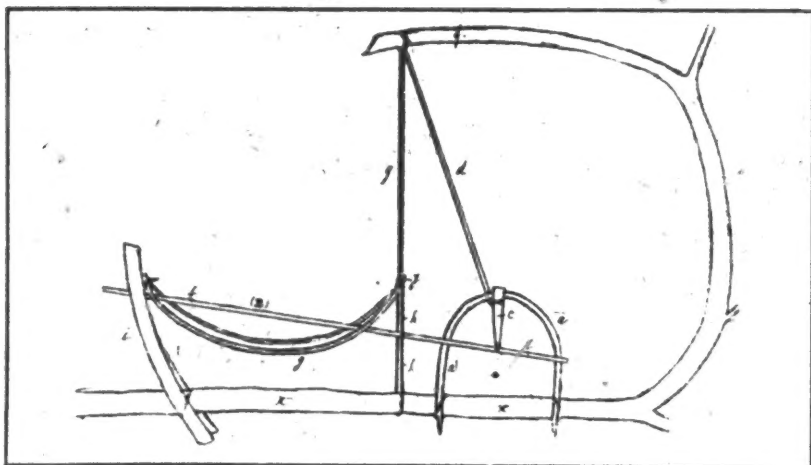
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The Pangwe distinguish no less than nine types of these, namely, the following.

1. Traps constructed over a pit

1. ešĩma
2. nsõ bõ I Ntum, nsõ k Fang, nsõ bogõ Fang
3. ngã k -olãm

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Fig. 80. Bird Draw Trap, nkpwās.

pushes it out from under the clamp; then the noose tightens, and the bird is held fast with its feet at y. Thus, it is usually caught alive.

[1857] This bird trap is set up mainly by boys, since it brings in only smaller birds. As bait for honey suckers (Nectariniidae), they use, in addition to the blossoms of the Canna bidentata Bertol. (ekonežok), those of the Aframomum hanburyi K. Sch. (obā[s] - adžom; blossoms = atsā[k]) and also of other Scitamineae. For weaver birds, Ploceus cucullatus (St. Müll.) (ngā'ā), Spermospiza guttata Vjeill. (kū-o-si), Spermestes poensis Fras., and Estrilda varieties (edžō'le), they use grasses like Panicum sulcatum Aubl. (ekok) and /130/ Fig. 80 appears here in the original text/ Panicum ovalifolium Poir. (obūtebedžō'le); for species of Andropadus (otōk) and other Haarvögel /Ger., ?/, like Phyllastrephus leucopleurus Cass. (ngō'medžā') and the bulbul Pycnonotus gabonensis Sharpe (nkō'gēlū'n), they use pepper Capsicum (okālān) and Heckeria subpeltata (Wild.) Kunth. (abō'medžā'n). Among other birds caught in the tree draw traps we should mention: barbets (Capitonidae), for example, Gymnobucco bonapartei Verr. Hartl. (ovō Ntum), Bucanodon duchaillui Cass. (ejī'le), Barbatula species (omvög), and Trachylaemus purpuratus Verr. (ekūkū'). Furthermore, in addition to the above-mentioned

• [857]
[854]
[291]
[142]



Fig. 87. Boy about Seven Carrying
a Child, Bébai (Esseng Family), South
Cameroons.

861 everything that is on his mind. Also, any kind of influence in
593 the family unit is wielded only by the chief wife and /291/ even
by her only to a limited extent. In all problems of life the father,
as head of the family, remains the real friend and counselor of
his son, as does the mother for her daughter.

861 In this way the love of the parents gently leads the child
593 through the realm of youth. However, once the boy has matured
578 into a young man, the obstinacy with which nature has to a spe-
626 cial degree endowed the Pangwe, sometimes asserts itself even
in the face /Fig. 88 appears here in the original text/ of paternal
authority. In such a case, it is sometimes only the most effec-
tive and most feared means of education that helps to lead the

[Text continues on page 163]

524 adult activity, second, group games, and third, games of skill. The last group includes the games that have reached the highest stage of development since they are no longer amusements in which all those present participate, but rather are performances by talented individuals. In the performance of magical tricks, the games of skill and acting generally attain their highest degree of perfection. Thus they touch upon the area of the representational arts and might be regarded as a pre-stage of the latter.

So much for the classification of games. I hardly need to point out that the various groups cannot always be sharply separated since the boundary lines between them are blurred by a great deal of overlapping.

I shall mention here only the names of the most common gymnastic games: the foot race, mbi'; a combination of our hopscotch and catch, called ngá-ngüi; furthermore, rope pulling, edudan, played only by bigger boys and corresponding to our tug of war; chain pulling, ogbüñ; "treading," played among the Jaunde especially by almost fully grown /294/ /Fig. 89 appears here in the original text/ boys and called esüma koč, (Fang, etä' (Jaunde), in which two players, facing each other, tread rapidly on one spot and at the end must try to set down the opposite foot simultaneously; and, finally, the dancing game, ekükü.

[491] Walking on stilts (Fig. 89) may probably also be designated as
[824] a sport. The stilts are carved out of the umbrella tree, Musanga smithii.

The transition from gymnastic to war games is represented by throwing spears at a disk, a game that is widespread and popular throughout the Pangwe region. It is called ngök, after the frequently mentioned Desplatsia devewrei Burset (angök), from whose large fruit the disk is cut. The shoots or little trunks of young trees are used for spears.

War and hunting games are probably the most popular and the most frequently played of all the games. In the small-scale war of the older boys (eight to 15 years of age) -- which sometimes /295/ /Figs. 90-93 appear here in the original text/ degenerates into bad fights -- the weapon is, as in the case of adults, the rifle, copied in various forms with leafstalks (Fig. 90), raffia pith, or

[Text continues on page 170]

2: Tessmann--167 E-5 (1904-1909) 1913 FH9 Fang FH9

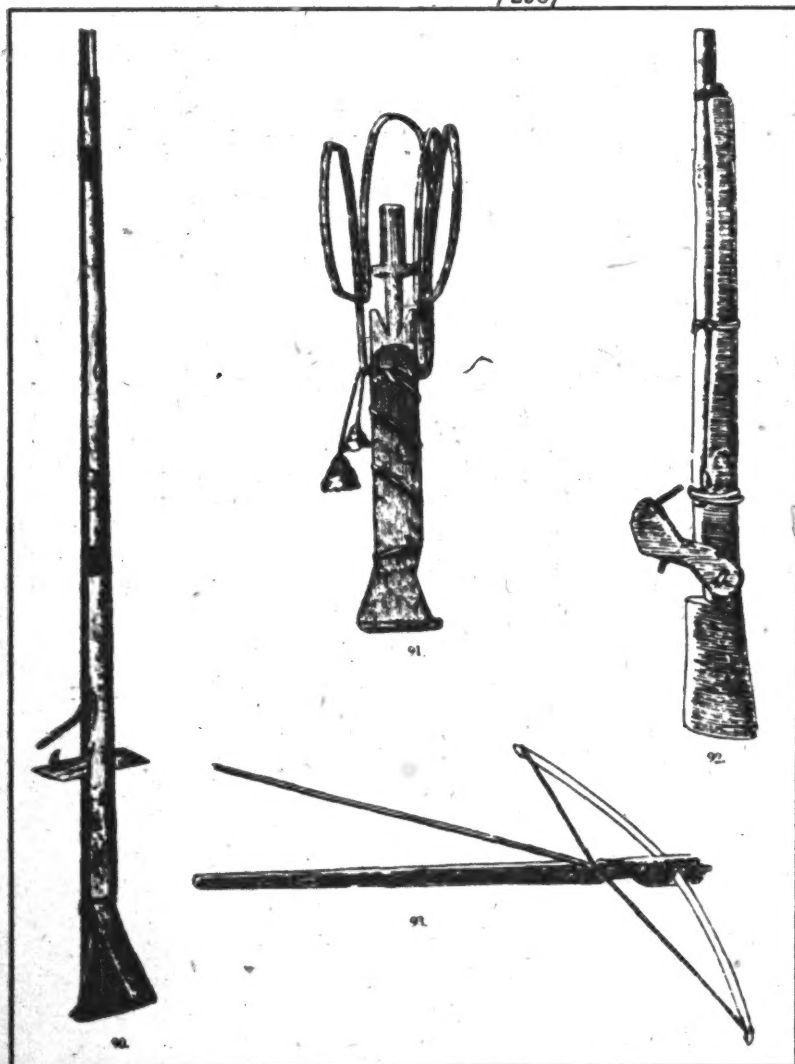
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Fig. 89. Stilt-walker in Alén (Epfak Family),
Spanish Guinea.

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Fig. 90. Child's War Rifle of Plantain Leafstalk.

Fig. 91. Child's Sword of Raffia Pith, in a Bark Sheath.

Fig. 92. Child's Hunting Rifle of Wood.

Fig. 93. Child's Crossbow (Drawn).

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● 957
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[224]

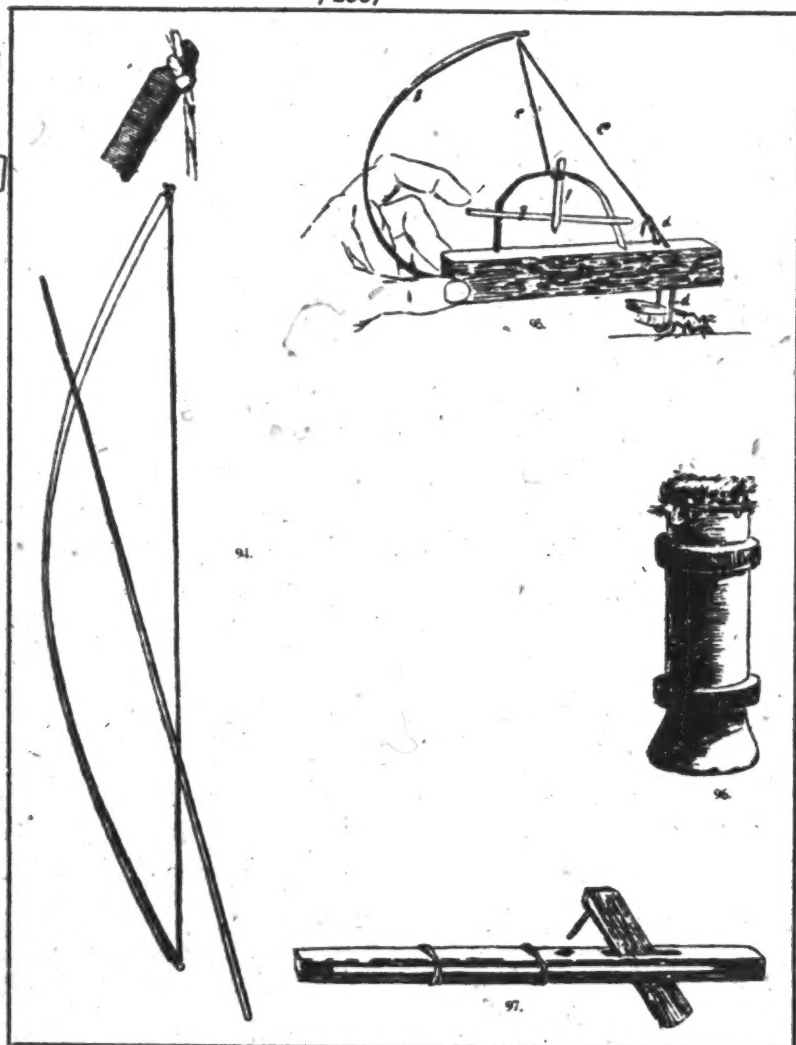


Fig. 94. Bow and Arrow (Toy).

Fig. 95. Draw Trap for Horseflies (Toy).

Fig. 96. Hide Drum (Toy).

Fig. 97. Device of Raffia Pith to Detonate Powder (Toy).

526 other materials. Even the "shining sword," made of raffia pith,
 957 is not lacking (Fig. 91); it has the advantage, without being
 too dangerous, /296/ /Figs. 94-97 appear here in the original
 text/ of making a fairly loud clattering noise when struck on the
 enemy's body, and it causes a momentary, violent pain.

It is really unpleasant to be pelted with corn cobs which have
 previously been placed in a basket in the river and have become
 saturated with water /297/; still more disagreeable is a hollow
 piece of wood from the umbrella tree, which is filled with earth,
 closed off by means of a bung made of leaves, and then emptied
 at the enemy at the closest possible range.

A very dangerous "game" is man-catching. For this a num-
 ber of boys take a piece of a strip of Oncocalamus (bush rope) and
 tie it into a noose. They hide the latter along the way leading
 out of the village, concealing it carefully among the grass and
 leaves, while the free end is tied to a tree stump. The naughty
 boys then hide behind trees and shrubs and with mischievous looks
 await the outcome. If a passerby gets a foot in the noose, he
 naturally comes crashing down, while the boys run away as fast as
 they can. They are wise to do so, because if the victim succeeds
 in catching one of the offenders, the latter must be prepared for
 a good thrashing or a complaint lodged with his father.

526 In the lower form of hunting, for soft-bellied insects, spiders,
 857 etc., they use a rifle made of wood, into which they put some
 868 powder (Fig. 92). The delicate hexapods or octopods are stupe-
 524 fied by the smoke and fall to the ground helpless. A crossbow
 made of raffia pith is likewise successfully used for hunting spiders
 (Fig. 93). For the "higher form of hunting," that is, for killing
 lizards and mice, a bow and arrows (Fig. 94) are employed. A
 method of hunting used by adults, namely, the encirclement of a
 wild animal, is imitated by having a little boy hide somewhere.
 The fish weirs find their counterpart in small imitations of them.
 They are set in the channels stirred up by the rain and block the
 way of little pieces of wood and leaves that are washed along.
 Even very clever miniature draw traps are made by skillful boys
 for the purpose of catching the annoying horseflies, which can be
 outwitted while they suck blood (Fig. 95).

868 Otherwise, children imitate in play almost everything that
 857 is strikingly done or made by adults. For instance, they make
 524 useful objects, such as knives and boxes of raffia pith and ex-
 tremely charming little hide drums of wood or banana pith (Fig. 96). For the latter, a piece of rat's skin serves as the hide. The little Fang boy augments the popular banging noise at festivities with a device made of raffia pith for detonating powder (Fig. 97). Above all, we may not leave unmentioned the fact that even children imitate a cult and, significantly enough, the cult of ancestor worship which we mentioned above as being of special importance. The ancestral figure is carved out of plantain pith by the children, and it wears a cap made of canna blossoms that are strung on little sticks. Only once did I see a figure made of wood. The ancestral skulls are replaced by -- monkeys' skulls. What a delightful spectacle such an innocent children's game would provide for the /298/ "initiated" European if he could observe it unseen.

We have already spoken in Volume II, page 105, of the imitation of family life in which small girls participate. In the main, the game corresponds to our "playing house." The boys endeavor by means of much screaming and activity to imitate the domineering father and try to drag the already quite rebellious "wives" around everywhere, to boss and bully them to their heart's content. The "child," a doll (mōn-ekō'n = child made of plantain), Figure 98, the most important thing for the smaller girls, and it is always dragged along by the anxious mother and guarded and fed with great love. The doll is a simple roll of plantain pith set in a carrying band made of dry leaf sheaths of the plantain.

857 The slingshot, among other things, belongs to the fourth
 524 group, the games with toys (nžō'go ya džī'me), Figure 99. It consists of a stick to which a raffia pith rope is tied. At its free end the easily torn rope forms a noose in which a nut of the oil palm is placed. The slingshot is never used with hostile intent, say, in war games, but belongs solely to the group of games with toys, that is, they amuse themselves with this toy because of its peculiar effect. In using it, the stick is taken in hand, and the rock

857 is flung forward. The pull of the rock tears the delicate rope
 524 without too greatly diminishing the force of the throw. I also
 include in this category the rattle stick, the spinning top, the
 puppet game (Fig. 100), and the device for communicating over
 a distance (Fig. 101). For spinning tops, snail shells (Fig. 102)
 [824] are used or a fruit of Sarcophrynum velutinum (Bak.) K. Sch.
 [825] (see Vol. I, Plate 11) which, like the top itself, is called ndõh.
 A little stick of raffia bark is put through it (Fig. 103), and the
 top is ready; it is made to dance by twirling the little stick,
 while the Achatina top is made to spin with the fingers in the
 manner familiar to us.

Even among the group games of the Pangwe, many correspond
 precisely to ours. There is, for instance, the hiding of an object
 among the players, while another player, who had previously gone
 outside, has to find the object. The palm nut game and the game
 of skittles with spinning tops are very popular.

The palm nut game is called nigh. The player takes a hand-
 ful of a large number of nuts lying on the ground, tosses them
 into the air and then catches them on the back of his hand. The
 nuts that remain on the back of the hand (between one and five,
 rarely more) are throwing stones, that is, the player is allowed to
 throw each of these stones up in the air by itself. While it is in
 the air, he must pick up with the /299/ /Fig. 98. Doll of Plantain
 Pith. Fig. 99. Children's Slingshot. Fig. 100. Puppet Game,
 (a) and (b) Puppets enlarged. Fig. 101. Device for Communicating
 at a Distance, Children's Game, (b) Cross-section of the Signal
 Drum. Fig. 102. Tops made of Snail Shells, (a) of Pseudachatina
Dornesii, (b) of Achatina. Fig. 103. Tops made of the Fruit of
Sarcophrynum velutinum. / /300/ same hand (the throwing hand)
 as many as possible of the other nuts lying on the ground, and with
 the same hand again catch the nut thrown into the air. However,
 the player is allowed to arrange the nuts on the ground beforehand,
 for instance, three next to each other. If the thrower catches the
 stone thrown into the air, all the stones in his hand are his prop-
 erty; if not, they are again common property. Then he goes on
 to try it with the other throwing stones. Once these are played, it
 is the next player's turn. At the conclusion of the game, that is,

[Text continues on page 174]

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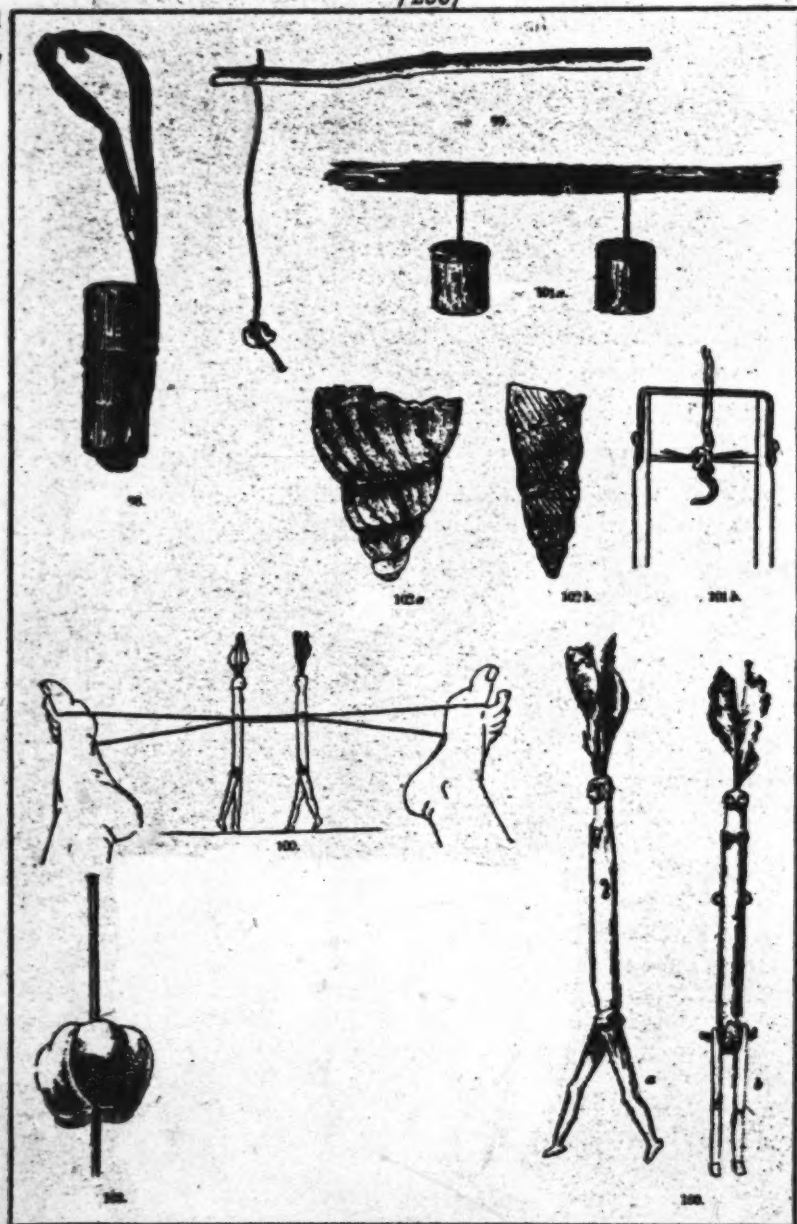


Fig. 98-103.
(Caption on p. 172.)

524 when all the nuts are in the possession of players, those boys who
857 have caught some stones place together in the center the same minimum number of their nuts. The boy who then has the greatest number of nuts wins. The nuts which have been won are jocularly called "wives" by the boys.

The best known and most popular game of the Pangwe is the game of skittles with spinning tops of snail shells (a lō ndō'ho). Spinning-top skittles, as we may perhaps call it, is played chiefly by boys five to seven years old and sometimes also by older ones. They usually play it late in the afternoon or towards evening when the sun no longer scorches the village square. Our Figure 104 shows the arrangement of the two teams and of the skittles, which are set up near the team to which they belong (in Fig. 104, the team on the left). One of the players on the opposing team (the attacking team) has a throwing top which is played in between the skittles, and as it spins, it touches one or a number of them. The skittles that have been touched (nkō'ēn-ndō'ho) and the throwing top (nwū'an-ndō'ho) are returned to the attacking team. The latter then throws the top again. If a throwing top does not make contact (a ke ošū nkiai = it goes down the water, westward), it belongs to the defending team which keeps it as a prisoner. If none of the throwing tops has made contact -- something which occurs very rarely since the tops are thrown with great skill -- the attacking team sets up the skittles that previously belonged to the opposing team on its own side, and the team formerly defending now becomes the attacker. The team that throws out the tops, once it has a number of them, plays with them until all the skittles of the opposing team have been hit and now belong to the attacking team, so that the next time around the roles are reversed.

The southern Pangwe know no winner or loser in the game; they "enjoy the game for its own sake," as they say. On the other hand, unlike the Jaunde, they practice giving advances to a considerable degree, a custom which, like the system of advances in the caoutchouc trade of the adults, must lead to an unhealthy state of affairs; indeed, it opens the door to cheating. /301 /Fig. 104 appears here in the original text/ In case the throwing team has lost a considerable number of tops, the defending team, in

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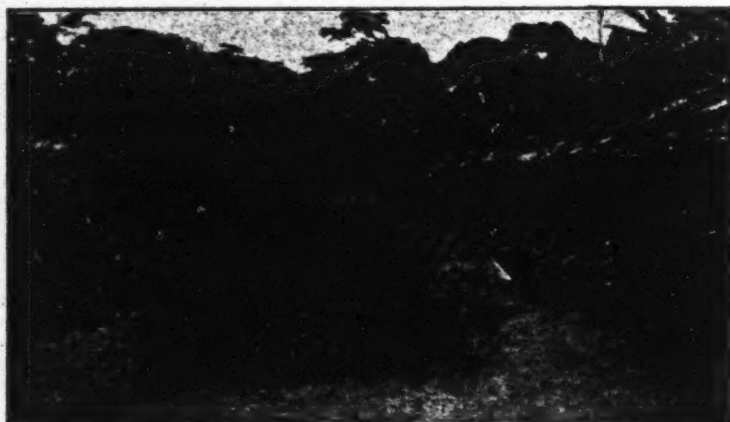


Fig. 104. Skittles with Spinning Tops made of Snail Shell.

order to prolong the game, may lend it a number of tops, but only from those that were lost by the opposing team, in other words, those that were "captured," and not more than eight. For example: the throwing team has lost six tops and has only one top left; in that case the defending team can lend these six, as well as two more lost later in the course of the game. If all eight of the borrowed tops should again be lost, the teams change roles, but the team now attacking (previously defending) does not begin with one throwing top as usual, but with all of the tops taken from the opposing team, in other words, at least eight; moreover, in the course of the game the previously borrowed eight tops must be returned to the opposing team from the eight tops played out. So the game goes on and may be broken off whenever a team so desires. Frequently, however, the boys first get into a quarrel over the loaned tops, and a general brawl is the conclusion of the game which appears so peaceful. On other occasions, too, the little ones try to "rabble" at spinning-top skittles. Thus, a player of the defending team may snatch a top before it has danced its curving path to an end, even though there might still have been a chance that it would touch a skittle.

524 The stone game of the children is a simpler form of the
857 same game played by adults. It is called sō'no and consists of a
halved raffia leafstalk whose pith is hollowed out into 12 compartments, arranged in two rows. To the right and left of the ends there is a compartment, twice as big as the others, for captured stones. /302/

The procedure of the game corresponds precisely to that of the adults and is differentiated from the latter only by the fact that in each compartment there are four canna seeds as playing stones, instead of five palm nuts or other large fruit seeds.

524 The bowling game, mbāh (mbāh = bowling ball), in which
857 the extraordinarily well-developed observational powers of the
153 Negroes are triumphantly displayed, is quite noteworthy. The average European would probably cut a poor figure in this "child's play"; I at least declined to engage in it. For the bowling game [824] one must have about 30 of the pill-shaped Canna indica seeds. The game leader, A, takes these seeds in his hand; previously, he has already agreed upon a number, let us say 18, with a fellow player, B. This number must now be discovered by the players, or, as the Negro says, it must be "shown." A throws the balls out rapidly and gives each of them, by way of a name, as it were, the numbers from one to 30 as he throws them. Once all thirty balls are at rest -- having of course rolled every which way, in no particular order -- A points to the aforesaid eighteenth ball while B shuts his eyes as he does so, in order to point to the ball himself afterwards. Thereby A is prevented from cheating or -- as happens more frequently -- from making a mistake. In other words, it is a counter-test. In the subsequent throws, in which the same number counts, the players must indicate the aforesaid ball. This often happens with the second or third throw. The one who recognizes the ball first becomes the leader in the next game, in which another number is chosen.

As the final group game, we shall mention a memory game which is popular with boys six to seven years old. It is called bolō'mo, a name which is also applied to the main player and memory artist who must go to one side or outside the door and then answer. The questioner, seated in the circle of players, has ten

524 peppers, likewise called bolō'mo (from olō'mo = vegetable), in
 857 front of him and a banana leaf (oklā') is inserted between each
 153 fruit. The questioning each time comes to an end at one of the
bolō'mo which is then taken away, and the questioning begins all
 over again, until all the bolō'mo have been removed by this
 process of question and answer. The questions are as follows:

- (a) a bolō'mo? = Oh Bolomo? (b) ē or assimilated ō = Yes!
 (c) ižūa a dšō o yā? = Your father, he said something to you?
 (d) ta(d)a (a) dšō ma na: kaa yī, ndōngo (or džam) = My father,
 he said to me thus: not to fail in skittles (or affairs), that is, you
 are not to have any failures (in play or in seriousness). (e) dzidzi?
 = What is that? (f) bolō'mo = vegetable.

Now the questioner takes away the bolomo (the vegetable)
 and again asks: (a)-(d), then (e) dzidzi? (f) (o)kiā'! = Leaf!
 (g) dzidzi? (h) bolō'mo. In the next round of questions the answers
 are: Leaf, leaf, vegetable, then leaf, leaf, leaf, vegetable,
 and so forth. /303/

All ten questions are uttered in very rapid tempo, usually to
 the accompaniment of rhythmical handclapping by the fellow
 players, in order to confuse the one answering as much as possible.

524 The simplest games of skill consist of fashioning droll figures
 857 out of a leaf (bōñ), Figure 105; braiding together strips of stalk of
 the Sarcophrynium in a special form (esōñ), Figure 106; and
 carving birds and other figures from raffia pith (onon-esūsū), Fig-
 ure 107.

Another group of skilled games includes the universally known
 rope games, which undoubtedly had their origin in the making of
 rope. Altogether, I am familiar with no less than 40 different
 figures among the Fang, of which different ones are developed
 from each other in series.

The highly developed, ingenious "patience games" probably
 had their origin in the rope games. The aim here is either to
 separate two objects that are joined (or to put together two separate
 objects), or to take apart apparently indivisibly conjoined parts.

A widespread game illustrated in Figure 108 is included in the
 first group. It could be called the two-string bow patience game
 (atšin ebe). It consists of a stick of the bark of a raffia stalk with

[Text continues on page 179].

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/Between 302 and 303/

Plate XXVIII



Children Playing Skittles with Spinning Tops, Ntum Region.

2: Tessmann--178 E-5 (1904-1909) 1913 FH9 Fang FH9

524 a hole drilled in the middle. A string is fastened at both ends
 857 and drawn in a double loop (Fig. 109, a) through the hole in the middle. In this way we get two strands, as it were, and on one of these are strung two beads, pieces of a corn cob, or the like, although the hole in the middle must always be smaller than the objects used. One bead, if I may choose this object as an example, must now be brought over onto the other strand. The solution of this task will be most clearly seen from Figure 109, Drawings b-f.

Two different patience games belong to the second group. The first (Fig. 110) consists chiefly of a piece of monitor lizard skin cut into the shape of a fish (atšín ekob e tit), into which a hole is cut at the thick end (head), while in the narrow part (body) parallel longitudinal slits are made. The second part of the device is a string, to each of whose ends a piece of the kernel of an oil palm nut is tied. The pieces of kernel, however, are larger than the hole. The middle part of the string is looped (seen from the front) over the strip between the slits and thence runs from behind out through the hole (see Fig. 110). In order to separate the two parts from each other, the strip must be bent through the hole and the string taken out.

The second game of this group consists of two seeds of the [824] Pentaclethra /304/ /Figs. 105-109 appear here in the original text/ macrophylla Benth. (atšín ebā'i), each of which is provided with three holes. A double string is put through the holes in the manner indicated in Figure 111, and this is looped around the seed. A second kernel is attached in the same fashion at the other end of the double string, and a knot is made at its center. How the problem is to be solved, namely, to remove the seeds from /305//Figs. 110 & 111 appear here in the original text / the string, I do not know myself. Perhaps a patient reader will try his hand at it.

The final group of skilled games consists of the performance of magic tricks (makōh me bō'ngo = dexterity of children) whose effect is based upon the fact that the spectator is influenced by the performer and is mistaken in his observation of the basic causes of the phenomena produced, thus permitting himself to be deceived. He does so all the more readily since he is not given any time for quiet reflection on account of the rapidity of execution.

[Text continues on page 181]

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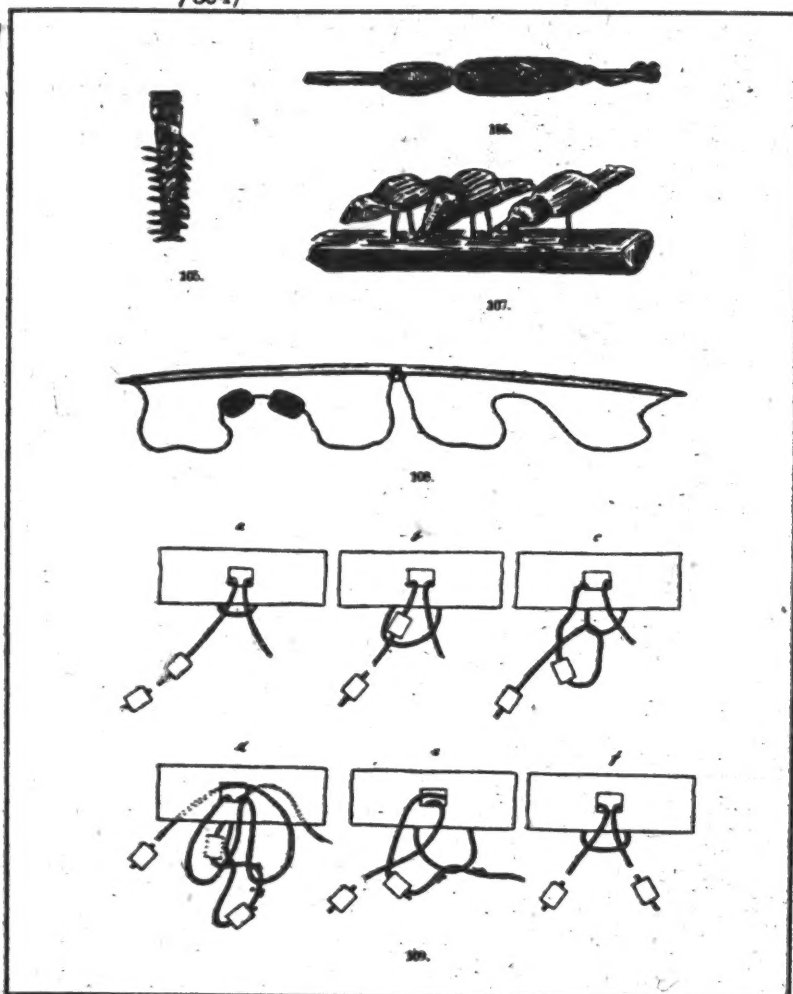


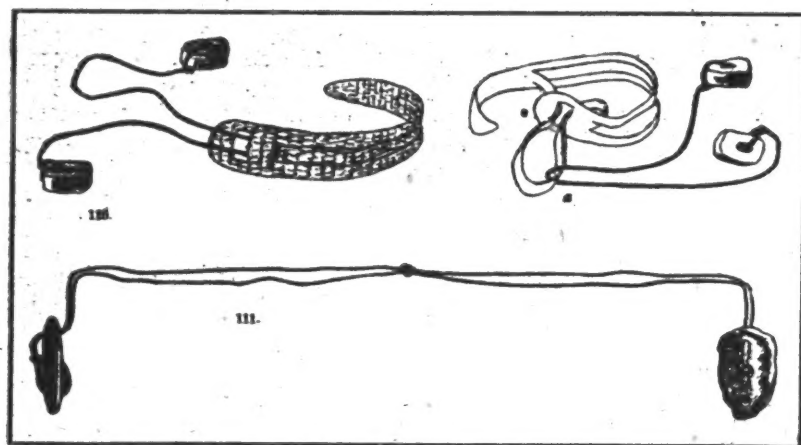
Fig. 105. Figure Made by Children from a Leaf.

Fig. 106. Figure Braided from a Sarcophrynium Stalk.

Fig. 107. Birds Made by Children from Raffia Pith.

Fig. 108. Patience Game with Bow and Two Strings.

Fig. 109. Solution of the Patience Game with Two-stringed Bow.



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Fig. 110. Patience Game with a Monitor Lizard Skin and a String with Oil Palm Nuts, (a) Solution of the Problem.

Fig. 111. Patience Game using Pentaclethra Seed.

The trick of making a ball appear in the hand of a spectator (efā', from the root fa = confined, enclosed, transitive and intransitive) is a simple one. It is reminiscent of our trick of counting three coins while picking them up and putting them down. For the efā' game an arbitrary number, but not too small, of balls (for instance, canna seeds) or short raffia sticks are laid in a row in pairs. The number of pairs must always be uneven. In addition, an extra ball, called efā', that is, the enclosed one, is put down by itself to finish off the row. Now the chief player, A, and one of the spectators, B, take one ball each from the pairs, and B gets the extra one. In order to influence his fellow player, A, shaking his hand back and forth, calls out after the extra ball "enclosed" by B: "efā', efā', efā', efā', efā', efā', nzāk, efā' nzāk, efā' nzāk, efā' nzāk, efā', efā', efā', efā' = enclosed one, enclosed one, come, enclosed one!" Now B is asked to place two balls together. Then A places two together, then B again, and so forth, until all the balls are lying in pairs. To the amazement /306/ of those poor at figuring, A actually places the "enclosed one" as the last one at the end of the row. Thus efā' really did come to A.

Conjuring away the middle one of three leaves lying on top of each other is really astonishing. For this purpose, three leaves of [824]

524 Panicum sulcatum Aubl. (ekok) are placed on top of each other;
 857 the apex half of two of the leaves, the upper and lower, is re-
 [824] moved. Then the little magician places the leaves with their
 underside on the ground and starts to roll them together from the
 lower end to the tip. A conjuring verse which the artist now
 sings induces the leaf to wander off: "kūḍū ekā'n, kūḍū a zā'n,
 [539] o ke o mvūs = remove yourself, grass (1), remove yourself from

1. Collective term; specifically,
Eleusine indica (L.) Gärtn.

the middle and go to the back!" Finally he hands the leaves over to a spectator to unroll, and it now turns out that the two shorter leaves are lying on top of each other and that the large leaf is at the bottom. This little conjuring trick, by the way, can also be performed with paper strips, one of which is a little longer than the others.

The ne plus ultra of what skilled Pangwe boys are able to offer consists of conjuring tricks in which speed constitutes the magic. I shall give a few samples of these tricks.

For example, a boy has a streak of ashes put on his forehead and his hands tied behind his back. One of the tricks is to run behind the house and to reappear with his hands tied behind his back but without the streak of ashes on his forehead. Of course the dexterous boy has put his tied hands through his legs from behind, wiped off the streak, and placed his hands behind his back again. The main thing in this case is the speed, which is indeed astonishing.

A second little trick is that of tying the hands together. The boy has somebody give him a rope, runs with it behind the house, and returns immediately -- with his hands tied behind his back. He had made two loops at the ends, stuck a hand in each, and then by skillfully turning both hands in opposite directions had twisted the rope in such a way as to make one believe that he had really been tied up by somebody else.

A favorite act of our conjurers has its counterpart among the Pangwe in their trick of spiriting away a ring from a hollowed

524 plantain leafstalk whose hollow, in addition, was plugged with
 857 "medicine," that is, pulverized leaves. The stalk with the ring
 lies on the ground, and the conjurer binds across his hand a piece
 of plantain leaf in which he has previously placed an identical
 leafstalk plugged with leaves, but without a ring. He then play-
 fully strikes the ground with the leaf-covered hand and in so doing
 exchanges with lightning speed the two plantain leafstalks /307/.
 Then he invites the spectators to convince themselves that the ring
 has now been conjured out of it. While the spectators comply
 with this suggestion, the artist quickly puts the ring on his finger
 and also removes the plantain stalk.

4. Games of Adults

The Memory Game of the Dwarf Antelope

524 To my knowledge, this game occurs only in the southern
 153 Pangwe region. Like the memory game of the children, it con-
 [184] sists of reciting sentences which in this case, however, are not
 elicited by questions but are uttered by a single player. The
 sentences are particularly difficult, because they contain many
 words with guttural sounds whose pitch varies extraordinarily so
 that even the Pangwe easily makes a slip of the tongue.

[211] To aid their memory, my boys made use of a long raffia stick
 on which were strung a whole series of little transverse sticks
 carved out of raffia pith in such a way that first three pieces, each
 singly, then two, three, four transverse pieces, and so on, were
 ranged in groups, in a manner similar to balls on an abacus (Fig.
 112).

In reciting each sentence -- there are 12 in all -- the previ-
 ous sentences must be repeated backwards, and together they form
 a group which in each instance is introduced by the following verse:

sóí gbwé , mvöñ kīñ = Sso antelope's horn: "gbuä" (onomato-
 poetic, in German, tü); rain: "king" (that is, distant thunder,
 onomatopoetic, in German, bum). The horn of the Sso antelope
 whistles: "tü," and behold, the rain answers with thunder: "bum."

855 weak, the mother takes him with her to the fields or on her other trips. She carries him either on her hip by means of a belt of antelope hide, or on her back with a rope of vines on which the child sits, as long as he is small. After he can hold on by himself, he is carried [85] on the hip, clutching the neck of the person who is carrying him. One sees children of some ten years old being carried.

857 As soon as the child is old enough to eat like adults, and talks
868 and counts properly, he starts accompanying his parents to the fields and to fishing; he learns to swim, paddle, dance, and play the tomtom and various musical instruments. The little girls learn to cultivate a small piece of farm land which is given them by their mothers.

Games. The numerous games are almost all common to both sexes. Little boys and girls play together in the village, but the boys have three games in which girls never take part:

[41] Nge ou ye. This game consists of rolling on the path at the end of the village, before a lineup of young boys, a cylinder of soft wood which they must hit by throwing a sharp spear. This is training for throwing the assagai.

[41] Binra, game of the bow. This is a hunt of rats and lizards by young boys with small bows made of mvibema wood and strung with a vine; the arrows are of bamboo with their tips smeared with pimento. It is to be noted that although children play with the bow, adults do not have this weapon and only the crossbow is found.

857 Mbeñ, musical bow: This is a kind of guessing game. The one who has the instrument thinks about something; another child has to guess it, and therefore he asks: "Nzam e biale ebe, fore dza ke yo, eñi for dza lige esi, matsi eve?" (Nzam made two of them, one goes up, the other stays on the ground, where am I fastened?), and asks if it concerns the one above or the one below. If he has guessed right, a deep tone of the bow answers him; if he is mistaken it is a shrill sound. If, for example, he happens to choose the one below, the game continues with the question "me sal e Nzam esi fore dza ke osui, eñi for dza lige kinige, matsi eve?" (I cut the lower Nzam in two, one goes to the river, the other stays on land, where am I fastened?), and the game goes on, dividing the guessed part in two until the object thought of is discovered.

The following are some mixed games:

Meboğ. The children are seated in line, legs apart, except for two of them, who remain standing. One of these two hides an object among

857 the legs of the others and the second must find it. They take turns, and the game may continue for a considerable time.

Sima bebene is played by moonlight. The children are seated closely packed, one beside the other, and each chooses the name of a common object to represent him. Two of the children remain standing; one of them goes away and the other stays near his comrades. He is sima bebene. The one who is at a distance calls "sima bebene!" and the other answers "o ooo!" The first then calls "a to we be nza ben za (who are those over there?), to which sima bebene [86] answers by reciting the names adopted by each. Then the child who is at a distance names the objects necessary for ordinary life. For example, he will say, "eto e n̄zag me kwe en̄o" (may the loincloth come to find me here), and the child who has taken the name of loincloth gets up and goes, and so the game goes on. The children who remain seated, not having been called, are the objects of the others' derision, because they did not know how to choose things that are necessary for ordinary life.

Kunege, this is a kind of leapfrog. The children are placed in line, bent over, legs stiff, hands on the ground. The last walks on the backs of the others and bends over at the other end of the line, which moves in this way.

Ngal nḡui (the sow). Two of the strongest children hold each other by the hands, arms extended. The one who represents ngal nḡui is held by all the others in a line. The line, stooping, passes under the extended arms, singing, "ngal nḡui eyele eye a a a... ngal nḡui." The last in line is caught by those who hold each others' hands and goes to one side. This goes on until ngal nḡui is left alone. Then they all form two rows and try to catch him, singing "me lege ne nkuma nkum ke mon" (I have stayed like a dry tree trunk without child).

Nda mebeme (the bound hut). The children sit on the ground with legs crossed over the abdomen of the one in front, holding him by the shoulders. The line thus formed leans alternately to the right and to the left and moves forward on the buttocks, singing "nda mebeme eyele ye... nda mebeme."

Endele is played at night. The children are gathered in the village square, and one of them is chosen to be endele. The others give him

857 something to do near the village, and when he has gone they call to him, "endele o o o...", and he answers, "o yo o o o mur e mur a ne e nzine bekun nlu si mebo yo mura kue a ba a muge nie a nu" (there is a big man on the road, a phantom with his head down and his feet up and a red mouth). Endele keeps answering until he has done what was asked of him. Usually he comes back before this from fear of the phantom of which he speaks and which he thinks he sees.

882 Puberty, Adolescence. Puberty occasions no ceremony, but from then on the child has the right to eat the take of his hunting and fishing, which was formerly forbidden him. This prohibition is called eki wo.

304 Circumcision is done either before or after puberty. It is an operation which is usually performed for many children at a time, and takes place in the early morning. The operator (nkir) comes to the village without the children's being told, and the fathers who wish their sons circumcised watch them so they do not run away. The children are led behind a hut where pieces of red wood have been prepared. [87] A hole is made in the ground, and the pieces of red wood are put in it and set on fire. Each child sits on the stump of a banana tree. The operator uses a well-sharpened razor. Before the operation he fills his mouth with seeds of wild pimento which he chews. He takes the foreskin of the child in his left hand, pulls it, makes a mark on it with his nail at the place where he will cut. The father of the child sees whether the cut piece will be of the desired size, and if he agrees the operator slices the foreskin with one stroke of the razor and spits the pimento, which he has in his mouth, onto the wound. Then he says, "fam e ne e saga e saga sag mi sag nkli," an obscene expression which it is impossible to translate here. The circumcised child goes and sits near the fire of red wood. The foreskin is placed on top of a banana tree, [362] whose fruit is cooked and eaten by men only. The circumcision is an occasion for rejoicing; it is done so that the children will not die [267] and also to remove the foreskin which keeps a man from being strong.

304 681 Female circumcision is never practiced any more. It was formerly done to married women of notoriously bad conduct in order to punish them. The woman was fastened to two stakes in the village square. The clitoris was removed by the man who did the circumcising and was then attached by a thread and put around the neck of the woman, who had to keep it that way for several days to her great shame. The

551 epicene but tend to be attributed more to a particular sex—thus, it is rather rare to find a girl called Ze or a boy Nyangono.

854 In any case a baby, ntyen or nkeñele, is not considered a human being until it receives a name. After the first going out from the house /the churching/ and until weaning, that is, for eighteen months [158] or two years, the mother carries it everywhere with her, in a fold of [551] her loincloth or in a sling for the purpose, doe or awoe, then, when it can stand by itself, astride her hip. The nkeñele is given almost no training; the mother gives it the breast whenever the baby cries and does not attempt toilet training; a father occasionally plays with sons, rarely with daughters. Older sisters help the mother to take care of the baby, for instance, watching it in the shade while she is working in the fields or carrying the baby for her when she is overburdened.

862 Weaning often occurs in stages; the child begins to take solid food while still at the breast, sometimes before it is a year old. But it does not stop being considered a baby, nkenele, and become a child, [157] mongo, until it walks and begins to talk pretty well. From that time 854 on, it must learn to respect its personal prohibitions and clan taboos; often an older brother or sister will be charged to supervise him. Separation of the sexes increases with age; at about the fourth year children are no longer allowed to see adults of the opposite sex naked; around the fifth year, boys and girls, bo'befam and bo'binga, stop [157] playing together.

857 Games are to a great extent mixed with the learning of future tasks: little girls play at housekeeping and sometimes with dolls; little boys 861 hunt rats with the bow, throw small assagais at moving targets, set snares, etc. But there are also "free" games like jacks, cat's cradle, blindman's buff, common to both sexes, ndongo tops made of snail shells for boys, emvala or /a kind of/ dance for girls. Children also have their own dances distinct from those of adults and peculiar to each sex. They start working as soon as they know the taboos, girls helping their mothers, boys beginning to learn masculine crafts by preparing materials; stripping leaves from folioles of raffia "bamboo," barking and pounding lianas to be made into ropes, scraping skins, etc.

861 The children of a village play in bands, but practical training and the teaching of traditions is carried on at home, under father or mother, according to the /child's/ sex. However, preparation for